

18
The Living Church

November 1, 1953 Price 15 Cents



New York Herald Tribn

TRANSFORMATION: "We all . . . beholding as in a glass
the glory . . . are changed . . ." [See page 2.]

Wanted: Men of Faith P. 12.

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LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Creation Day

IN PREPARING some sermons on God, I suddenly became conscious of the fact that there is no day on the Church calendar set aside for God the Father. Wouldn't it be a good idea to have a day which could be called "Creation Day," to honor God for his wonderful work of creation?

(Rev.) CHARLES A. HOMAN,
Vicar, St. John's Church.

Durant, Okla.

Service Center

BECAUSE of the large number of Episcopal Service Men stationed near Richmond, Va., or who may be passing through, I am writing to acquaint the Church with the work of the Episcopal Service Center.

Located at St. Paul's Church, Ninth and E. Grace Sts., in downtown Richmond, the Service Center is open every Sunday afternoon from 3 to 7 P.M. In the past two years, over 10,000 service men have come in to enjoy the recreational facilities . . . refreshments, and the chance to talk to the young hostesses and other Churchpeople who are really interested in them.

Twenty Churches take turns as hosts, and every Sunday afternoon at 5 P.M. the host rector conducts Evening Prayer Service. . . .

Although the Center is open to all Service Men, we hope that every rector will tell his men in the Armed Forces that a special welcome awaits them if they come to Richmond.

(Rev.) GEORGE BEAN
Rector, St. Mark's Church.

Richmond, Va.

Retirement

I HAVE READ with interest your news article on pensions in the September 20th issue. Your conclusions seemed to me excellent as far as they go, but I hope that the Church will take the whole matter of compulsory retirement of bishops and priests under serious reconsideration.

I have long believed that the theory of compulsory retirement of clergy is based on an entirely erroneous concept of the primary function of the clergy. When the business of administering Church finance and organization is removed from the shoulders of our bishops and pastors and carried as it should be by the laity, who are better trained to carry it anyway, then it will be seen that the effectiveness of Fathers in God increases with age in most cases. Until this is done, our bishops and pastors will remain overworked and relatively ineffective in their primary responsibility.

At a conference on the Christian family, recently sponsored by the department of Christian social relations of the diocese of Western Massachusetts, Miss Charlotte Gluck of the National Council of our Church made the following statement:

"Compulsory retirement came into existence during a depression. It was based upon a fear psychology, and while the

Federal Security Agency is now considering revision of this outmoded legislation, what will the Church do to lend its support and express its concern? A culture which accents youth is a dangerous culture if it ignores the experience and skills of older people."

If this quotation expresses the truth, and I believe that it does, then it seems

The Cover



A gold fish pool reflects three residents of the new Mother House of the Order of St. Helena at New Windsor, N. Y. [L. C., October 18th]. From left: Marilyn Snediker, postulant from Garden City, L. I., N. Y.; Sister Mary Michael, a novice from Texas City, Tex.; and Sister Hannah, from Versailles, Ky.

to me that the Church, until its legislation on the subject of retirement is revised, is in no position to lend support or express concern to the same problem in the secular world.

(Rev.) ROBERT S. S. WHITMAN,
Rector, Trinity Parish.
Lenox, Mass.

Bankers Not "Hard-Hearted"

UNDER a recent "North Dakota" heading you published, in defense of the alleged "hard-hearted banker," an item about how a bank in that state sent a gift of \$100 to each of the churches in its community.

In the hope that this way of appreciating the good that churches do is more common than is realized, I submit the following evidence:

Each Christmas a bank in Edgewater, N. J., makes a gift of \$50 to each of the three churches in the community. In addition, it gives safe deposit boxes rent free to each of the clergy, and also to each church in Edgewater.

(Rev.) ALBERT E. PHILLIPS,
Rector, Church of the Mediator.
Edgewater, N. J.

The Living Church

Established 1878

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EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lightbourn
MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Rusch, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus

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News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

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Things to Come

| NOVEMBER 1953 | | | | | | |
|---------------|----|----|----|----|----|----|
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| DECEMBER 1953 | | | | | | |
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| 20 | 21 | 22 | 23 | 24 | 25 | 26 |
| 27 | 28 | 29 | 30 | 31 | | |

November

1. All Saints' Day.
22d Sunday after Trinity.
Girls' Friendly Society Week.
3. Episcopal Parish School Association, College of Preachers, Washington, D. C., to 5th.
8. 23d Sunday after Trinity.
TV Workshop, NCC, Syracuse, N. Y., to 13th.
9. House of Bishops, Williamsburg, Va., to 13th.
15. 24th Sunday after Trinity.
16. Conference of Eastern college clergy and women workers, to 30th.
17. NCC General Board, Washington, D. C., to 18th.
18. Episcopal election, Southwestern Virginia.
22. Sunday next before Advent.
26. Thanksgiving Day.
29. First Sunday after Advent.
30. St. Andrew.

December

1. National Council meeting, Seabury House, to 3d.
2. 2d Sunday in Advent.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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The Living Church



Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Real Visual Teaching

ONE is distressed at the stupid ways in which the over-advertised "visual education" is abused by uninformed people. Some teacher or clergyman hears of it—or rather, has heard of it so often that he is conscious that he is behind the times and that this thing he has heard named so often must be employed by him.

Unfortunately, such a person is apt to stumble upon information only from the aggressive merchants who have "visual aids" to offer. In spite of cautions to use the visual aids with intelligence, few such new users do so. They buy the new merchandise, frequently without any sound advice.

I have seen any number of small churches, long in need of chairs, tables, and even Bibles, suddenly purchase a movie projector and screen. With this great effort and the expense of several hundred dollars they feel that they have at last been brought up to date and that all their troubles of attendance, discipline, and curriculum will be over. They awaken slowly to find that suitable films are hard to locate, and that the showing of the movies has upset the teaching quality of their schools.

The weak point, which may not be discovered for a year or more, is that the showing of the present type of religious movie leaves the pupils passive, not participating, and confronted with Biblical matter they are not mature enough to grasp. Several weak points might be listed against this attempt to teach religion by movies, but the worst is that it destroys the pupil-and-teacher relative of vital teaching. The teacher cannot say a word during the showing of a half hour or more, unless the sound track is turned down; and then some might miss the main drift of the picture. The teacher can and should engage the pupils in talk before and after the showing, but during the picture the teacher steps out. The vital development of a theme, through stages of direct study, comparing ideas, and sharing, as well as the teacher's guidance toward expression in handwork, writing, or service, is crowded out.

The still picture, shown leisurely and used as the springboard for real person-to-person teaching, is far better. It may be the simple projected picture of a slide, or the series in a filmstrip. It may be a printed picture. But if the teacher uses it to focus attention, start imagination,

and later to recall and develop this group experience—that is *real visual education*. All others, no matter how expensive, are substitutes.

Let us remind ourselves again that there are successive stages of method: telling is the lowest. Just a little higher is audio-visual because two senses are used. But the pupil is still inactive. Employ reading and you at least have him doing something. Get your learner to talk, even though at first he only echoes your words or your catechism, and he is responding—the goal of all leadership.


When you have helped your pupil to express in his own words, you have advanced much farther. If you can induce him gladly to make, do, act, create—his personal play-back, forever impressed into his own muscles—you have truly taught him something for life.

Now look back along the teaching road and see how far back is the crude level of mere visual, or even audio-visual. But the visual is a true method and may be used in connection with the later steps. The point is to get your learner involved, participating. And on this point we are all too weak in our church schools. Surrounded by a religion of activity and experience, we keep on talking or putting on shows in the presence of inactive children.

The right use of pictures, however, is one of the joys and opportunities of the skilled teacher. Remember, the goal is to make the picture a common factor between you and the class. A skilled teacher holds up a large picture just below her shoulders, having told the story first. The characters are now identified by the children and details of the picture discussed. The picture is then put aside, and discussion is started as to its meanings, and what the pupils might do about it. Later, the picture and others may be held up for drill and review. The pictures become old friends.

The main thing is that the picture, whether printed or projected on the screen, is part of the teacher's personal presentation of the lesson, not a thing apart. It is a starter, a tool employed within the frame of the whole range of teaching skills.

Wise teachers start a picture collection, bring out their treasures again and again. Wise parishes have a general picture file, where any teacher or pupil may find a picture for use any time.



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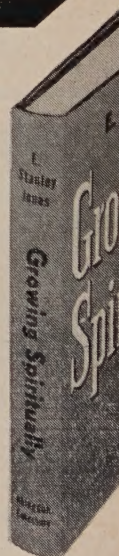
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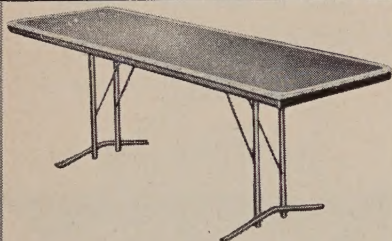
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I THOUGHT I knew the Ten Commandments until the other day when I started going over them with the children. Then I discovered that one of the ten is "Relax!"

EVERY TIME we got to "Remember that thou keep holy the Sabbath Day," Michael would say, "Sunday," to remind me that he knew that "Sabbath" means "Saturday." This got us thinking about the difference between Sunday observance and Sabbath observance. And, although the two things are obviously related, there is an important difference in emphasis.

SUNDAY is first and foremost not a day of rest, but a day of doing something—going to Church. The Fourth Commandment, on the other hand, is not the one which tells us to worship God. Instead, it tells us to take a day off from work. It teaches us that rest itself is a holy thing, that incessant driving away at our work is actually sacrilegious. For modern men, the Fourth Commandment may, in part at least, be interpreted, "Thou shalt not overwork."

LIKE SCULPTURE, the Ten Commandments begin with the raw material (life itself) already on the scene, and reveal the good life by chipping away the bad. Most of the commandments are negative in form for this reason. The New Covenant of Christ, however, begins from the inside, with a gift of new life, and Christ's emphasis is accordingly on what we should do rather than on what we should not do.

"THOU SHALT NOT" is in many ways an easier subject to tackle than "thou shalt." It is easier to say what we are against than what we are for. But "I am come," said Christ, "that they might have life, and that they might have it more abundantly."

THE LIVING CHURCH was named by its founders 75 years ago this week as an act of dedication to life. The passage Drs. Harris and Fulton had in mind when they named the magazine was another one from St. John's Gospel—"Because I live, ye shall live also" (St. John 14:19). The Church is not an organization we belong to, it is us—all of each of us—and it lives, and we live in it, because of Christ's life in us.

SO, when we say, "the Church," we do not mean merely an ecclesiastical organization with plans and projects and elections and controversy. Last week, the full moon rode high in the sky turning darkness into day, and that was one of the things that happened to the Church.

A PART of the life that belongs to the Church is the English tongue, mutable and multicolored as the sea—and, like the sea, strewn with the flotsam and jetsam of dead words and silent consonants. Winston Churchill's thundering phrases live in the treasury of the Church. And, as Elinor Wylie's poem reminds us, the clangorous periods of Latin ("the bronze is hard, but there is silver in the bronze") belong to our life; therefore they also belong to the Church. And

the same is true of all the other tongues men use and have used to turn the world of things without into a world of thoughts within.

BUT ENGLISH is our tongue, good American English, and on THE LIVING CHURCH we share fully in the Anglican reverence for language as a living thing, to be harnessed for a season but never to be beaten into submission. Dangling participles will undoubtedly be forgiven in the world to come, but not in this world.

WE LOVE COURAGE, too, and ardor, and wit, and singleness of heart, and unashamedly claim them for ourselves even when they are exercised by our opponents. Blessed Thomas More was our representative in the moment his head was being chopped off by command of King Henry VIII; and the rousing anti-Anglican hymns of Bishop Faber and John Bunyan and James Russell Lowell are sung lustily in our churches today; Mahatma Ghandi irrationally turns up on our unofficial list of saints, although his purified Hinduism was a shrewd opponent of Christianity for the masses of India.

WE LOVE INNOCENCE, as honest men do. Lost innocence is mankind's condition in this fallen world, and each of us must turn to the Church's repair department to straighten out our fenders and replace our headlights. But then we believe in being manful enough to admit that a repair job is not the equal of a new car. Birds and babies and angels and the Blessed Virgin and the half-hour before sunrise speak to us poignantly of what might have been if Adam had not sinned.

DEDICATION TO LIFE faces a continental divide—a cosmic divide—precisely on this question of innocence. There is a kind of experience that is growth in the knowledge and love of God and of God's world; there is another kind of experience that is not really experience of life, but of life's diseases and enemies. Here the Ten Commandments stand as signposts, guarding the way of life by warning of the way of death. Christ did not have to be a sinner to understand sinners, nor to experience and rejoice in an abundance of living. Nor does our participation in filth and foulness and injustice equip us to rescue others from these things.

WE LOVE good arguments and honorable defeats, and we relish our successes. Important people we regard with a proud, motherly tenderness; plain, harried folk are our brothers and sisters. We are caught up in the surge of great movements and national fears and aspirations, struggling the while to retain personal integrity until we recall that integrity is not spun out of our own frail souls but is the massive and indestructible gift of God, who is one, to His Church, which is one, and to the people of the Church, who are one in Him.

GOD GRANT to us, on our 75th birthday, that THE LIVING CHURCH may always be worthy of its name.
Peter Day.

LITURGY

Communion Service Tested

A single service that employed the revised liturgy for the celebration of the Holy Communion was held on October 19th in the great choir of the Cathedral of St. John the Divine, New York.

The liturgy used was that recently proposed by the Standing Liturgical Commission of General Convention for Study [L. C., July 5th]. The Commission has in the last few years been preparing tentative forms or *Studies* that contemplate the revision of the Prayer Book; the Proposed New Communion Service is the fourth in this series of *Studies*.

Although any actual change in the Prayer Book would require action by

press was not notified of the experiment nor were pictures taken.

About 50 laymen and 161 canonically resident clergy attended the service, as did a substantial number of seminarians from General and Union Theological

In Thanksgiving on the 75th anniversary of The Living Church

a service of the Holy Communion will be celebrated at All Saints' Cathedral, Milwaukee, Wis., on Monday, November 2d, 8:15 AM. All members of The Living Church Family are invited to be present.

Seminaries and from the Berkeley Divinity School. A choral setting of the service was provided and boy choristers of the cathedral assisted in the singing.

Informal discussion took place at a

December 7th, there will be a said celebration for weekdays with all the omissions permitted by the proposed rite.

NATIONAL COUNCIL

By ELIZABETH McCracken

The National Council at the October meeting gave considerable time to the Department of Christian Education, hearing reports of the several divisions of that department, and engaging in discussion. Bishop Donegan of New York, chairman of the Committee of the Council on Recruiting for the Ministry and for lay Church workers, reported in interesting detail the results of the questionnaire sent to all the clergy, all senior wardens, and all presidents of the Woman's Auxiliary. There was a full report of Seabury Press; and the Presiding Bishop, in a speech 50 minutes long, gave a thrilling account of his recent trip to the Far East.

Christian Education

Dr. David R. Hunter, Director of the Department of Christian Education, introduced the Rev. John B. Midworth, the newly appointed executive secretary of the Adult Division at the National Council meeting. The Rev. Mr. C. Gresham Marmion, Jr., chairman of the Division, said in part:

"We felt that the laboratory, held at Evanston [Ill.] in the summer for clergy, was a splendid success. The clergy present said that it had helped them to do a better job. Some declared that it was the best thing they had had since their ordinations. We shall have three laboratories in different parts of the country."

The Rev. Charles W. Sydnor, Jr., editor in chief of the Curriculum Division, began his report by telling a story about a small child and his mother. At one point the child asked: "Who did you push around before you got me?" [Laughter.] Fr. Sydnor then went on to say:

"The people who want the curriculum wish that they might get it sooner; but it is work that takes time. Four courses have completed the first run of experimentation, and are now on their second run. Three of them will be ready for use

NEW YORK
THE CATHEDRAL CHURCH



CATHEDRAL
OF ST. JOHN THE DIVINE

By the direction of the Bishop of the Diocese of New York, the proposed Revision of the Holy Liturgy is set forth for use at this one service, held in the Cathedral Church on October 19, 1953, at 10:30 a.m.

The Liturgy for the Celebration of the Holy Eucharist and the Administration of Holy Communion (as of the Twentieth Sunday after Trinity)

THE MINISTRY OF THE WORD

The Introit

two successive General Conventions, the (clerical) Cathedral Liturgical Forum of the diocese of New York felt that it would be useful to have a celebration of the Holy Communion according to the proposed rite. Dean James A. Pike and the cathedral chapter approved of the plan, and all of the clergy of the diocese, and others interested, were invited to take part in the service. Because of the nature of the service, the public

coffee hour after the service; and the Rev. Morton C. Stone, secretary of the Standing Liturgical Commission and assistant of Christ Church, Bronxville, N. Y., stayed to explain some of the reasons for the proposed changes.

Bishop Donegan of New York presided at the service; Dean Pike was celebrant, and Canon Edward N. West, master of ceremonies.

At the monthly forum meeting on

TUNING IN: November 1st has for centuries been set aside in the West as the feast of All Saints, one of the major Holy Days of the Church's year. (Among Eastern Orthodox the observance is commemorated on their Sunday after Pentecost,

and our Epistle for Trinity Sunday is a reflection of this usage.) Our American Prayer Book of 1928 dignified All Saints' with a Proper Preface and an Octave. This is the first time in 11 years that the festival has fallen on a Sunday.

by the spring of 1955; five more will be ready by the spring of 1956."

There was some discussion as to whether the mobile units of the Leadership Training Division should be discontinued. Some members of the Department of Christian Education said that the mobile team had not enough people to cover the whole Church. In two years, it had covered about half; it would take another two years to cover the other half. It was planned, instead, to have members of the Leadership Training Division meet with the Departments of Christian Education in every diocese and missionary district every year. This is necessary, it was believed, in order to prepare for the use of the curriculum. The Division of Leadership Training opposed this, since it would mean giving up the mobile units, for financial reasons. They said that the units reached people not reached in any other way — parents, members of parishes, other people not hitherto interested in or at all informed about Christian education.

Bishop Hart of Pennsylvania, a member of the Department of Christian Education, agreed with this latter view, saying:

DISAPPOINTMENT

"Some of us feel strongly that it is important that we continue the mobile plan. There would be tremendous disappointment if we should go to the next General Convention without having visited all the dioceses and missionary districts not yet visited. I think that we should continue it for two years more, and finish the visiting."

Bishop Nash of Massachusetts spoke to another point, ending with a picturesque analysis of the meanings of two words he had used at the meeting of the Department. He said:

"We have had an either-or policy; but now we must do both the things needed: send members of the Leadership Division to every diocese and district, as suggested, to meet with the local departments; and keep the mobile units. It means more money. We must ask the National Council to take an ambivalent, existential view of it, and to find the money. Bishop Hart tells me that he does not know what 'ambivalent' and 'existential' mean. I am happy to explain: 'ambivalent' is derived from 'ambi,' meaning 'both,' not from 'ambo,' meaning 'pulpit'; 'valent' is from 'valeo,' meaning 'to have value,' not from 'volo,' meaning 'to wish.' 'Existential' comes from 'existo,' meaning 'to exist,' not from 'exit,' meaning 'he or she goes out.'" [Prolonged laughter.]

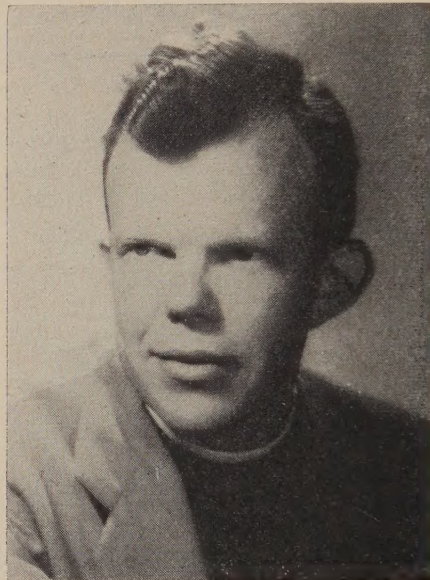
Bishop Nash went on from here to

speak on recent historic events in Massachusetts, saying:

"After the memorable address by Harvard's new president, I heard some one say: 'It is bad enough to have an Episcopalian for president, but it will be worse if he is an active one.' [Laughter.] President Pusey ventured on thin ice with great courage. I hope that Harvard will catch up with Yale, religiously, under him. [Laughter.] [See page 12 for Dr. Pusey's speech.] There is another excitement in Boston. I mean the turmoil caused by the Red accusations of certain religious leaders, including the Presiding Bishop." [Laughter.]

Bishop Sherrill here returned to the question of funds to finance the recommendations of the Department of Christian Education, saying earnestly:

"If we are going to meet these needs, we must have more response from the



REV. WM. B. MURDOCK
Leadership training.

dioceses to the Budget. I don't know what we can do. I hope that you will all tell your dioceses what you have told me here. We have all got to take up the task of reaching the whole Church. All of us must engage in it."

The Presiding Bishop then spoke with great seriousness about the position of Dr. Pusey, the first Episcopal president in the long history of Harvard University, with its line of great presidents. He said:

"Dr. Pusey has said that there is nothing he would deplore more than that his convocation address should make tension between the Episcopal Church and the Unitarian Church. Both have had great leaders and both have made unforgettable contributions to Harvard University."

Samuel Seabury (1729-1796), consecrated Bishop of Connecticut in 1784. He held the office of Presiding Bishop from October 5, 1789, to September 13, 1792. He got out a Liturgy for his diocese, based on the Scottish rite.

Seabury Press

Leon McCauley, manager of Seabury Press, told National Council that in the two and half years since the Press started, it has had total sales of over a million dollars. In the past three months sales totalled 25% more than was originally anticipated for the first calendar year. In July, 1953, sales were seven times those of July, 1952; and in August, 1953, four times more than in August, 1952.

Mr. McCauley reported with regret that the Press is not yet operating without loss. It still runs a monthly deficit. The Press must have \$75,000 a month to break even. Loans from the National Council amount to \$200,000 in money and \$50,000 in stock. Some part of this has been repaid, but \$242,000 is still owing. The \$50,000 borrowed from the



REV. JOHN B. MIDWORTH
Adult division

Council in April, to be paid in November, cannot be paid now; and the Press asked an extension of the loan until April, 1954. This was granted.

Mr. McCauley reported 70 styles of Prayer Books and Hymnals. The Press has published eight books this year, four of them imported. It has in preparation, to be published in November, three other books and three items from the Department of Christian Education. The new edition of *The Annotated Constitution and Canons* of Dr. White, edited by Dr. Jackson S. Dykman, is now in galley proof, and will be ready in the spring of next year.

James Garfield of Massachusetts, reporting for Seabury Press Corporation, said:

TUNING IN: ¶*Ambo*, "pulpit," is derived from Greek, *ana*, "up," and *baino*, "to go"; a pulpit is thus something that one ascends, into which he "goes up" to preach the word of God. ¶*Seabury Press* is named after the first American Bishop,

"The expense in the publishing business great at the beginning because you must build up published material. There must be a large stock before you can meet expenses. We said in the beginning that we would show profit in five years. We are confident that early in 1954 we shall show profit, and from then on continue to show it. We ask for an extension of the loan made last April, from this November to next May. In December, we shall have to ask for another loan. These loans do not mean that the Press is failing. It is not. When the curriculum material is finished and published, we shall meet expenses, and make a profit."

Recruiting for the Ministry

Bishop Donegan of New York, chairman of the Committee on Recruiting for the Ministry, presented a report with figures of unusual interest. A questionnaire had been sent to all the clergy, all the senior wardens,¹ and all the presidents of the Woman's Auxiliary, 18,000 copies in number. Replies had been received to date from 10% of the list. Four hundred and four reported that there were none in their parishes who intended to make the ministry their life work; 997 said that 3,000 had expressed interest; 35 were uncertain as to the numbers from their parishes. Forty-nine reported women workers.

As to the influence of the clergy in arousing a sense of vocation, 171 confessed that they had had none; 1076 had influenced, in all, as many as 5,000; 38 were uncertain as to their influence, but said that they had influenced a few; 88 reported that they had influenced many; and 94 said that they "had no idea" how many they may have influenced.

FULL TIME WORKER

Of the clergy replying to the question as to who, or what had led them to the ministry, a third said that it was the influence of their rectors or other clergy; a fifth attributed it to parish life; a fifth to an unfulfilled need in life; 10% to family tradition, and some to home life. After giving the results of the questionnaire, Bishop Donegan said:

"We must have somebody giving full time to this work, an executive, with a secretary. I am thinking not only of the ministry but also of laymen and women as well. A full-time worker would also keep the matter constantly before the clergy. Some of the clergy replying to the questionnaire expressed doubt as to whether there is a shortage of clergy, as the Committee had stated. We have prepared a resolution, covering a full-time worker. The resolution calls for money, but we regard it as a necessary expense."

TUNING IN: ¶In traditional Anglican practice, two wardens are chosen in each parish to care for the fabric of the church building and to perform other duties. In America, at least, they are commonly called "senior" and "junior"; but this

The Presiding Bishop asked informally that the presentation of the resolution wait until a little later, when the practical matter of funds be known. The National Council is obliged to balance its Budget at the February meeting, which is the annual meeting. Nothing may remain or be put in that Budget for which funds are not in hand. What the Church gives, as had been said earlier, is all that is available.

The Presiding Bishop added to the Committee on Recruiting:

Bishop Hubbard, Suffragan of Michigan; Dr. Arthur L. Kinsolving, the Rev. Francis O. Ayres, the Rev. Dr. John McG. Krumm, the Very Rev. Dr. James A. Pike, the Rev. Roger W. Blanchard, Captain Robert C. Jones (Church Army), Miss Helen B. Turnbull, Miss Ellen Gammack, and Miss Louise Gehon.

The Committee will study recruiting for lay work, as well as for the ministry. A further report will be made at the December meeting of the National Council.

Committee on Ecumenical Relations

Bishop Scaife of Western New York presented the report of the Committee on Ecumenical Relations of the National Council. Most of the time, he said, had been taken up with a discussion of the forthcoming Anglican Congress,¹ meeting next summer in Minneapolis. The general theme of the Congress will be "The Call of God and the Mission of the Anglican Communion." The membership of the Congress will be divided into groups for the consideration of four topics:

(1) "Our Vocation," led by Bishop Wand of London, the Archbishop of Quebec, and the Rev. Dr. H. P. Hickinbotham of the College of the Gold Coast. (2) "Our Worship," led by the Rev. Dr. Massey H. Shepherd of Episcopal Theological School; and the Rt. Rev. Colin Dunlap, Dean of Lincoln Cathedral. (3) "Our Message," led by Bishop Moyes of Armidale, New South Wales, Australia; Bishop Reeves of Johannesburg, South Africa; and Dr. Kathleen Bliss of the diocese of Rochester. (4) "Our Work," led by Bishop Harris of Liberia, Bishop Hunter of Sheffield, and a layman whose name has not yet been made public.

In addition to daily meetings for the discussion of these topics, there will be celebrations of the Holy Communion each day according to the rite of one of the participating Churches.

At the great opening service, the speakers will be the Archbishop of Canterbury and the Presiding Bishop. The

speaker at the closing service will be the Archbishop of Dublin, Dr. Barton. At the missionary mass meeting, to be held during the Congress, the speakers will be Bishop Howells, assistant bishop of Lagos, West Africa; Bishop de Mel of Kununagala, Ceylon; and Bishop Kennedy of Honolulu.

The National Council approved the appointment of these official delegates and accredited visitors, which visitors may serve as alternates if necessary:

Delegates. Bishops: The Presiding Bishop, Bishop Dun of Washington, Bishop Bayne of Olympia, Bishop Brinker of Nebraska. **Priests:** Rev. Dr. Powel M. Dawley, Very Rev. Dr. Alden D. Kelley, Rev. Dr. James W. Kennedy, Rev. Dr. Theodore O. Wedel. **Laymen:** Charles P. Taft, Clifford P. Morehouse, Michael Budzanoski. **Laywomen:** Mrs. Alfred M. Chapman, Mrs. Henry Hill Pierce, Mrs. Edwin A. Stebbins.

Visitors. Bishops: Bishop Scaife of Western New York, Bishop Lichtenberger of Missouri, Bishop Louttit of South Florida, Bishop Keeler of Minnesota. **Priests:** Very Rev. Dr. Lawrence Rose, Rev. Dr. Richard H. Wilmer, Jr., Rev. Dr. William H. Nes, Very Rev. John B. Coburn. **Laymen:** Dr. Clark Kuebler, Walter Underwood, Dr. Gordon Keith Chalmers. **Laywomen:** Mrs. Francis O. Clarkson, Mrs. Florence Cantrill, Mrs. Percy V. Pennybacker, Jr.

Promotion

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, announced that the two Divisions of Stewardship and Missionary Education, respectively, have been consolidated into one division, to be called the Division of Missionary Education and Stewardship. He spoke also of the discussion on newspaper advertising, held in the meeting of the Department of Promotion the previous day, but gave no details. About films, he reported at more length, saying:

"Our new film, *Vision of Victory*, which shows the work of the work of St. Andrews Theological Seminary, Manila, Philippine Islands, as seen and understood by the students themselves, will be shown to you tonight. Films of Hawaii and Japan are in preparation. When these are ready, we shall have eight films of our missionary work. The high quality of our films is attested by the fact that *Fertile Soil*, the film of Roanridge and the work of the Town and Country Institute, was one of the two American religious films exhibited at the recent Edinburgh Film Festival [L. C., October 25th]; the other film being *Martin Luther*.

Bishop Hobson announced that *Forth* is to have a readers' survey, in order to

designation is more one of honor and convenience than of legal right. ¶Next summer's **Anglican Congress** will be the second of its kind, and the first to be held in America. First met in London in 1908.

see how the magazine is regarded by its readers. He also reported that an unusual number of orders for Every Member Canvass materials have already come in. This is attributed to the fact that the materials have been ready earlier than usual.

College Work

The Rev. Roger Blanchard, executive secretary of the Division of College Work, introduced his new assistant, Miss Louise Gehon, and then spoke of the plans of the Division, for the coming year:

"Miss Gehon or I will go into every diocese, to discuss college work in every college in every diocese. We shall ask four questions: (1) What is the diocese doing? (2) What ought it to do? (3) Why is it not doing it? (4) What is it going to do?"

"Dr. Scott-Craig is to continue with us for another year, having got a third year's leave of absence from Dartmouth College. His work is invaluable. We are planning student programs, and summer camp projects."

Laymen's Work

The Rev. Howard V. Harper, new executive secretary of the Presiding Bishop's Committee on Laymen's Work, gave a brief report:

"The laymen are seeing more and more what their ministry is. They are discovering the Church; and the Church is discovering the laymen. The directive is training for evangelism, and the assimilation of those evangelized. The goal is to harness this growing power."

Armed Forces

A request for money from the Bishop of Hong Kong was presented at the meeting of the Armed Forces Division. He and representatives of other Churches were arranging authorized guides to take the Americans on tours and furnish them with entertainment in authorized places.

There are 115 [Episcopal Church] chaplains on active duty. There are seven in Korea, five in Japan, 13 in Europe, one in Trieste, one in England, one on Okinawa, two in Alaska, one on Guam, one in Greenland, nine at sea, and 57 in the United States. In the Veterans Administration there are nine on full duty and eight on part-time duty.

The report of the Division to National Council said:

"The Rev. Dr. Percy G. Hall, Executive Director of the Division, has just returned from a field trip to Europe. . . . Chaplain

Hall visited the commanding generals and also commanding officers and military personnel in each area. In every instance he found our Episcopal chaplains doing outstanding work. . . .

"He strongly feels that personal visits to chaplains are most important. While the chaplains have to listen to and advise personnel in their problems, they themselves stand alone as far as a close advisor is concerned. Generally these chaplains are very lonely persons."

Overseas

Bishop Donegan of New York made the report of the Overseas Department for Bishop Block of California, who was not present. Unanimously passed was a resolution of appreciation to Dr. and Mrs. Francis B. Sayre [Dr. Sayre is Presiding Bishop Sherrill's personal representative in Japan], as they return to America:

"Resolved, that the National Council expresses its deep appreciation to the Hon. Francis B. Sayre and Mrs. Sayre for their inestimable contribution to the work of the Church in Japan and in increasing our understanding of that work, for the real evangelism of their Christian witness in all situations and among all classes of people, for their wise and friendly relationship with Japanese leaders, and not least for their exemplification of true Christian brotherhood."

Domestic Missions

The Rev. Dr. William G. Wright, new director of the Home Department, was another Council member who made a short but important report. He voiced a sentiment felt by practically all the members when he said:

"I should like to build up flexible money, to take advantage of opportunities as they come up. Now, so often, funds are already allocated or ear-marked. I am not offering a resolution, but I think we should think of flexible money as a policy."

World Relief

The Rev. Dr. Almon R. Pepper, director of the Department of Christian Social Relations, presented a detailed report on the Refugee Resettlement Program, and offered this resolution, which was adopted:

"Whereas, General Convention of 1952 urged the Congress to provide temporary immigration legislation for uprooted and homeless peoples compelled to live outside their own countries, and,

"Whereas, 'The Refugee Act of 1953,' admitting 209,000 non-quota immigrants into the United States for permanent residence is an important step toward a just

and humanitarian solution of the refugee resettlement problem, and

"Whereas, This is another opportunity for the Episcopal Church, working with Church World Service and the World Council of Churches to help Eastern Orthodox, Old Catholic, and Protestant refugees to reestablish themselves and to regain their human dignity among us and through us, therefore be it

"Resolved, that the National Council calls upon the Department of Christian Social Relations, the Committee on World Relief and Church Cooperation, the Woman's Auxiliary, dioceses, parishes, and individual Church members to make every effort to secure at least 1,500 job and housing assurances for Eastern Orthodox, Old Catholic, and Protestant refugees who are looking to us for resettlement opportunities in the United States, and to assure individual sponsors of the help and cooperation of local Church resources, and the National Council, in carrying out the obligations they assume by sponsorship."

Social Security for Clergy¹

The National Council received a resolution asking that the Presiding Bishop appoint a committee of Council members and officers to study the practical application for its own clergy employees of the pending legislation on the inclusion of the clergy, on a voluntary basis, in the Old Age and Survivors Insurance of the Federal Social Security program. The lay employees of the Church are already, by their own choice, included. The Presiding Bishop agreed to appoint the committee requested, which would report to a later meeting of the Council.

Financial Matters

Harry M. Addinsell, treasurer of the National Council, reported that payments on expectations for the nine months of 1953 reflect the growth of stewardship in the Church [L. C., October 25th].

GRANTS AND LOANS

Grants and loans were made to domestic and overseas fields. Most of the grants and loans were for buildings, repairs, or replacements.

National Council allocated War Damage Commission funds in the amount of \$395,608.02 for an extensive building program in the Philippines. Of this sum, \$260,000 was given toward the building of a new St. Luke's Hospital in Manila, a project whose urgency was stressed by the Presiding Bishop in his report on his recent trip to the Far East.

Other grants included \$25,000 for Good Shepherd Mission, Fort Defiance,

TUNING IN: ¶Before 1951, when Social Security was made available to lay Church workers, a clergyman was covered by it if he worked in a concern in which his fellow employees enjoyed protection. Since 1951, however, clergy cannot be

included in Social Security if they are considered to be exercising their ministry. For the Episcopal Church this means holding their position with their bishop's consent, in which case, however secular the work, they are ineligible.

riz.; \$6,000 for St. Paul's Church, Dalles, Eastern Oregon; \$15,000, for the Church of the Redeemer, Salmon, Idaho; \$5,000 for the use of the Rev. Everley D. Tucker, Jr., at St. Michael's Mission, Sapporo, Hokkaido, Japan, for a rectory, land, and moving of a chapel; \$14,750 to Bishop Kennedy of Honolulu, for land and buildings on Okinawa; \$2,000 to Bishop Gooden of the Panama Canal Zone, for land and building on Corn Island, Nicaragua; and \$29,500 to Bishop Swift of Puerto Rico, for completion of the Bishop's House at Santurce.

A loan of \$5,500 was made to Bishop Voegeli of Haiti for a missionary dwelling at Mont-Rouis; and a loan of \$20,000 to Bishop Kennedy of Honolulu toward the construction of a combined parochial school and parish hall for Epiphany Mission, Honolulu. The sum of \$25,000 was allotted to the Automobile Fund; and the diocese of Virginia voted to give Bishop Yashiro, the Presiding Bishop of Japan, an automobile from the Children's Offering.

GIFTS

Among the recent gifts was one of \$10,000 from Mrs. James Thayer Addison, in memory of Dr. Addison. It will be used for the training of young men and women for work in the mission fields.

Mr. Addinsell reported that from April 1 to September 30, 1953, legacies and gifts were received totaling \$554,840.88. Included in this sum was an anonymous gift of \$200,000.

At the conclusion of Mr. Addinsell's report, Bishop Watson of Utah said:

"I am troubled that the appropriation of \$35,000 for leadership training was tabled. That training is necessary, if the curriculum is to be understood when it is ready. Dr. Hunter has said that the program of his Department for 1954 requires that staff members spend at least a week in each diocese and missionary district of the Church. His Department refuses to discontinue the mobile unit teams; he must ask for more money."

The Presiding Bishop, after a short silence said:

"I see their point, but I don't see where the extra \$35,000 is coming from."

James Garfield of Massachusetts said:

"Dr. Hunter was called in; and we found that what he wanted was encouragement, not a commitment. If he finds people able to fill these extra jobs, and would like to approach them with the understanding that no appointments can be made until February—if then—he may do it."

Bishop Sherrill's Trip

Reporting to the National Council on his recent six-week trip to the Far East, the Presiding Bishop said:

"It was a great privilege to be able to meet with many of the leaders not only of the Church, but of the state—generals, ambassadors, and others, and out of this visit I think it has been possible at least to get some first strong impressions as to the position of the Church and particularly the situation which faces the Anglican Communion and our own Church in the Far East. . . .

"I came home with a very sincere admiration for the men and women who have gone out to these places as missionaries. . . .

"I came back with an even deeper conviction of the necessity of the world-wide mission of the Church. Let no parish and let no diocese think it can be Christian if it is only interested in itself. . . ."

Christianity and Communism

The National Council received a communication from the clericus¹ of Washington, D. C., to the Presiding Bishop, which read:

"Whereas, the principal rival of Christianity on the world front is international Communism, which threatens not only Christian Missions everywhere but the whole concept of Christian and human civilization, therefore be it

"Resolved, that the Clericus of the diocese of Washington voice to the Presiding Bishop and the National Council its conviction that the missionary strategy of our Church should now take into account boldly and with imagination the dynamic drive and stepped-up offensive of Communism in Asia and Africa, but especially in Japan, the Philippines, and India."

The communication was referred to Bishop Bentley, director of the Overseas Department. Bishop Bentley wrote and sent a long and full reply to the Washington Clericus, of which these paragraphs indicate the nature and scope of the whole letter:

"Inasmuch as the preamble and resolution adopted by your Clericus emphasizes the role of Communism in the world today and its threat to Christian missions everywhere, you will be interested to know that the National Council has felt that this matter should be the subject of intensive study on the part of its missionary staff. With this in mind, provision was made for four men to attend a seminar on 'The Christian Approach to Communism,' held at the Union Theological Seminary in New York City during the period February 1st to May 31, 1953, under the sponsorship of the Division of Foreign Missions of the National Council of Churches. One of these men was a veteran of our missionary staff in Liberia. Another was

a West Indian Negro archdeacon from Panama. Another was an American missionary from Japan. The fourth was one of the ablest priests of the Japanese Church. These men took a four-month course of intensive study of Communism and the Christian answer to it. They have returned to the field, each to his own post, to conduct classes for their fellow Christians. Next spring, we hope to have four more men take a similar course. . . .

"While realizing that the Christian Church must recognize Communism as a deadly and implacable enemy, we hold that the destruction of Communism is not the primary task of the Church. The primary task of the Church is to preach the Gospel of Jesus Christ. . . .

"We are keenly aware that one of the basic principles of the Christian Gospel is the doctrine that in the sight of God each human soul is of inestimable value. It is important today to emphasize this doctrine more than ever in the face of philosophies which teach the paramount value of the State and subordinate the value of the individual. We have confidence that our missionaries are doing this.

"We ought not to allow the Church to be maneuvered into a defensive position. We are not called to fight a delaying action. We are called to 'put on the whole armour of God,' to take the offensive. We must press forward the attack. The purpose of this attack is to build and not to destroy. But, in the preaching of the Gospel, in the winning of men to Christ, and in the building of a Christian community, we create a society in the climate in which Communism cannot survive."

Resignations

The National Council accepted the resignations of these officers:

Miss Eleanor Snyder, as Association Secretary in the Leadership Training Division, Department of Christian Education. Effective September 1, 1953.

The Rev. Edward M. Turner, as Assistant to the Director of the Overseas Department. Effective October 31, 1953.

Miss Dorothy Scott, as Writer-Consultant in the Curriculum Development Division, Department of Christian Education.

Appointments

These appointments by the Presiding Bishop were ratified by the National Council:

The Rev. William B. Murdock, as Associate Secretary, Leadership Training Division, Department of Christian Education.

Miss Agnes Hickson, as Associate Editor, Division of Curriculum Development, Department of Christian Education.

The Rev. John B. Midworth, as Executive Secretary, Adult Division, Department of Christian Education. Effective November 1st.

TUNING IN: ¶Clericus (Latin, "of or pertaining to the clergy") is the name commonly given to more or less regular meetings of the clergy of a diocese or locality. Such gatherings are for the purpose of mutual fellowship and exchange

of ideas. Usually they begin with a devotional program and include refreshments. Sometimes an outside speaker is called in to address the group on a selected topic; sometimes a paper is read by one of the members and commented on by the rest.

CHICAGO

Bishop Burrill Elected

The Rt. Rev. Gerald Francis Burrill, suffragan bishop of Dallas, was elected bishop of Chicago on October 20th.

When notified of his election Bishop Burrill said that he would confer with Bishop Mason of Dallas and with Church leaders in Chicago before deciding whether to accept. If he does accept, Bishop Burrill will succeed the Rt. Rev. Wallace Conkling, who retired last spring, because of ill health, as bishop of one of the most important dioceses in the Church. Although he already is a bishop the canon law of the Church permits his election to another diocese because he is a suffragan — an assistant bishop who does not automatically become bishop of his diocese upon the retirement of the diocesan.

Bishop Burrill's election came late in the afternoon on the fourth ballot when 63 out of the 122 clergy voting named him as their choice. On this last clergy ballot the Very Rev. Albert Rhett Stuart, dean of Christ Cathedral, New Orleans, received 42 votes and the Rt. Rev. Charles L. Street, suffragan of Chicago, received 16. The Rev. Howard S. Kennedy, who had withdrawn his name two ballots earlier, also received one vote in the final ballot.

The diocese of Chicago is one of the few dioceses where the laity vote only



BISHOP BURRILL
In three years, two elections.

Rev. Dr. Henry H. Shires was consecrated as Suffragan Bishop of California; but because of the difference in time between Dallas and San Francisco, Bishop Burrill's consecration in St. Matthew's Cathedral, Dallas, became the 500th in the American succession and Bishop Burrill the 500th bishop. Bishop Burrill's consecrator was the Most Rev. Dr. Henry St. George Tucker, retired Presiding Bishop.

Born in Bangor, Me., in 1906, the Bishop-Elect of Chicago received the degree of bachelor of arts from the University of Maine; in 1932 he received the degree of bachelor of sacred theology from General Theological Seminary. He was ordained priest in 1933 by Bishop Manning of New York, and in the same year married Elna Jean Thompson.

Churches that he has served include All Saints', Mariner's Harbor, S. I.,

N. Y.,; St. Paul's, the Bronx; and Christ Church, Williamsport, Pa. He was also executive secretary of Forward in Service; and during the time that he was in the diocese of New York served as member and president of the board of religious education and as president of the New York Churchman's Clericus. In 1944 he was chairman of the Commission on Church Education in the Second Province.

The Burrill's older son, William, is a junior at the University of the South. His younger son, James, is a junior in high school.

The convention which elected him Bishop of Chicago was attended by 156 clerical and more than 500 lay delegates. Bishop Street was the celebrant at the opening service of Holy Communion, assisted by retired suffragan bishop of Chicago Randall, the Rev. Howard S. Kennedy, the Rev. Edward T. Taggard, and the Rev. John M. Young, the clerical members of the standing committee.

The nominees on the first ballot included Bishop Burrill, Bishop Street, Dean Stuart, Dr. Kennedy, the Rev. Joseph S. Minnis, vicar of the chapel of the Intercession, Trinity Parish, New York City, the Very Rev. James A. Pike, dean of the Cathedral of St. John the Divine, and the Rev. G. Carlton Story, rector of the Church of the Mediator, Chicago.

The committee appointed to notify Bishop Burrill included Fr. Deppen, Dr. Kennedy, John R. Diggs and James A. Montgomery.

Chicago Balloting

| | | | | |
|-------------------------|-----|--------------|----|----|
| Votes Needed to Elect | 54 | 64 | 62 | 62 |
| Ballot No. 1 | 2 | 2 | 3 | 4 |
| Street | 28 | 29 | 24 | 16 |
| Kennedy | 17 | 14(withdraw) | 3 | 1 |
| Minnis | 2 | 1 | — | — |
| Stuart | 28 | 25 | 34 | 42 |
| Burrill | 46 | 52 | 60 | 63 |
| Pike | 5 | 4 | 1 | — |
| Story | 1 | 1 | 1 | — |
| To affirm To not affirm | | | | |
| Lay vote (51 needed): | 62½ | 38 | | |

after the clergy have nominated. Thus the lay vote was only to affirm or reject the clergy choice.

To give the laity more of a voice in the election procedure the convention voted to recess for 30 minutes after the final clergy vote. The lay vote, taken after this recess during which the laymen met and had a full and open discussion of the clergy's choice, was 62½ votes for affirmation out of 101½ votes cast.

Bishop Burrill was consecrated Suffragan Bishop of Dallas on September 29, 1950, the same day that the Very



BISHOPS CAMPBELL, COLE, HENRY
Vesting.

KENTUCKY

Election Accepted

The Rev. C. Gresham Marmion, Jr., has accepted his election as bishop of Kentucky. He made the formal acceptance, subject to canonical requirements of the Church, on October 22d. He was elected on October 2d [L. C., October 18th].

UPPER SO. CAROLINA

Bishop Cole Consecrated

Trinity Church, Columbia, S. C., has often been the scene of consecrations. Several bishops of South Carolina, before the state was divided into two dioceses, and a bishop of Central Brazil were elevated to the bishopric there.

The Rt. Rev. Clarence Alfred Cole, third bishop of Upper South Carolina, following the precedent of the two previous bishops of the diocese, was consecrated there on October 20th. He was presented by Bishop Henry, of Western

North Carolina, and Bishop Campbell, adjutor of West Virginia.

The new bishop was attended by the Rev. James R. Fortune, rector of Ephphatha Church of Durham, N. C., and the Rev. Emmet Gribbin, Jr., rector of Holy Trinity Church, Clemson, S. C., who nominated Mr. Cole.

The litany was said by Bishop Wright of East Carolina; Bishop Baker, coadjutor of North Carolina, read the Epistle; and Bishop Barnwell of Georgia, read the Gospel. The secretary of the diocese of Upper South Carolina, the Rev. George M. Alexander, read the evidence of election, and the chancellor of the diocese, W. H. Jennings, read the canonical testimonial. The Rev. John A. Pinckney, rector of St. James' Church, Greenville, S. C., read the evidence of ordinations, and the consents of the standing committees were presented by the Rev. C. Capersatterlee, president of the standing committee of the diocese. The consents of the bishops were read by Bishop Moody of Lexington, and the Rev. William W. Lumpkin, rector of the Church of Our Saviour, Rock Hill, S. C., was the deputy registrar. The Rev. Mr. Alexander was the master of ceremonies, assisted by the Rev. Messrs. A. G. Branwell Bennett, the Rev. Oran C. Zaebst, and the Rev. William A. Thompson.

Bishop Cole was consecrated by his former diocesan, Bishop Penick of North Carolina, and the co-consecrators were Bishop Gravatt, who recently retired as bishop of Upper South Carolina, and Bishop Carruthers of South Carolina. Bishop Strider of West Virginia, where Mr. Cole served last, preached the sermon.

A joint choir of a number of parishes and missions of the diocese assisted in the musical parts of the service under the direction of Robert L. VanDoren, organist of Trinity Church.

Bishop Cole, with his family, will make his home in the episcopal residence in Columbia, and his offices will be in Trinity Parish House. He follows Bishop Gravatt who, in his 14½ years, has increased the communicants to 9,000, and manned every parish mission, except two, with clergy.

COLORADO

Bishop Bowen Calls Convention

A special convention of the diocese of Colorado to approve Bishop Bowen's request for a bishop coadjutor will be held in November.

As it is generally known that the diocese as a whole approves, it is expected that the convention will take less than an hour to complete the business at hand.

TUNING IN: At least one hymn in *The Hymnal 1940* apostrophizes the Bible—No. 403, which is by the late Dr. Percy Dearmer, and must surely have appeared in some English hymnal. It begins: "Book of books, our people's strength,

ENGLAND

Amity Among Churches

A plea for toleration and fellowship among Christian Churches was made by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in an address to the Convocation of Canterbury on October 15th.

His plea, Dr. Fisher said, was in reply to "attacks" by the Roman Catholic Church on the Church of England which "call for occasional answers."

"In honesty to truth," he said, "I ought to say that there are oppressions and denials of just liberties which lie at the door of the Roman Catholic Church itself: and one must say that that Church has not yet learned the lesson that toleration between Christian bodies, while by no means the last word as to their proper relations, is the first and essential word to those who would follow the teaching and spirit of Our Lord."

Dr. Fisher said the Anglican Communion dislikes attacking another Christian body "as much as many Roman Catholics" deplore attacks on the Church of England.

He recommended a polemical booklet just published by the Society for Promoting Christian Knowledge entitled "Infallible Fallacies, an Anglican Reply to Roman Catholic Arguments, by some Priests of the Anglican Communion." The authors hope, he said, that the booklet may encourage the search for a better understanding with the Church of Rome.

Turning to conflicts between Church and State, Dr. Fisher said that "the Church need not be always or entirely right."

Speaking in response to Dr. Fisher's plea for toleration and fellowship among Churches, the Rev. Joseph Christie, noted Jesuit polemicist, said, on October 18th from the pulpit of Our Lady of Victories, London, that "Dr. Fisher appears to have confused the tolerance

practiced by civilized men with that open mindedness which is so developed that it is unable to maintain any definite principles."

The Anglican booklet, Fr. Christie said, represented a lowering of the high intellectual tradition of English Protestantism. [RNS]

By the Rev. C. B. MORTLOCK

New Bishop

Canon Ronald R. Williams, who succeeds retiring Bishop Smith as Bishop of Leicester, will be the third bishop to occupy the see on its present foundation.

Fr. Williams, 47, has been principal of St. John's College, Durham, England, since 1945. He took a double-first in theology at Cambridge and has maintained his place as a theologian even though virtually unknown to most Churchpeople. During the last two years of World War II he was head of the religious division of the Ministry of Information and so came into contact with Mr. Brendan Bracken who has the reputation of being a bishop-maker.

Inanimate Things

The Church of England, in the past, has discountenanced the worship of inanimate things. However, prayers for St. Andrewtide, published by the Missionary Overseas Council of the Church Assembly, contains a hymn addressed to the Bible and apostrophizing it as "Thee."

SOUTH AFRICA

Death of the Rev. W. A. Palmer

One of the best known priests in South Africa, the Rev. William Adolph Palmer, died on October 2d.

Coming from Liverpool to South Africa as a young man, he was ordained and became principal of the Pretoria Diocesan Training College for African teachers. Appointed dean of Johannesburg in 1924 and rector of St. Mary's Cathedral, he was equally successful, particularly among young men; here he also established the Dean's Shelter, a refuge for the "down and out."

In 1951 he became chaplain of the Zonnebloem College for half-caste teachers.

Only a fortnight before his death he had ended a very successful mission at Roberts Heights, in the Transvaal, the chief military center in South Africa.

THE LIVING CHURCH RELIEF FUND

Save the Children Federation

| | |
|-------------------------------|------------|
| Previously acknowledged | \$1,725.65 |
| R. S. | 8.00 |
| Hugh Wintersteen | 8.00 |
| | \$1,741.65 |

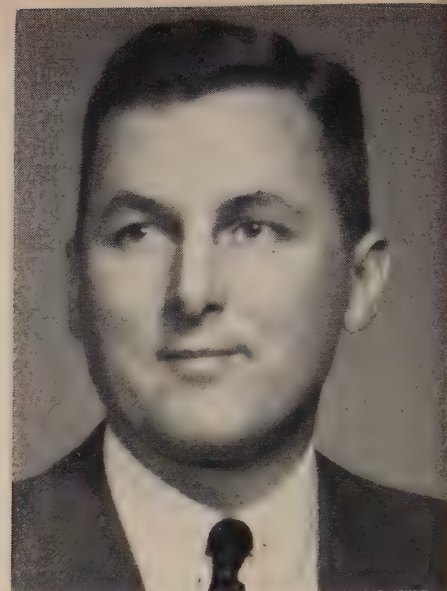
For Korean Children

| | |
|-------------------------------|------------|
| Previously acknowledged | \$1,813.26 |
| Mrs. Rodger D. Gessford | 10.00 |
| M. R. L. | 10.00 |
| | \$1,833.26 |

Statesman's, teacher's, hero's treasure, Bringing freedom, speaking truth, Shedding light that none can measure: Wisdom comes to those who know thee, All the best we have we owe thee." Apostrophizing ends with this first stanza.

Wanted, Men of Faith

By Dr. Nathan M. Pusey¹



DR. PUSEY

An easy optimism became unpalatable.

AS I WAS not prepared for my election to the presidency of Harvard near the close of the last academic year, so was I quite unready for the hundreds of congratulatory, and also often admonitory, letters which at once began to flood in upon me from all sorts and conditions of men, from all parts of the country, and even from abroad.

Most of these — I can almost say, all of them — proved to be very welcome, but some of them were also disturbing because of the certainty and forcefulness — perhaps even the impetuosity and indignation — with which they pointed out things, sometimes even conflicting things, which were said urgently to be needed at Harvard, and about which I knew nothing.

No alleged shortcoming of the university was more frequently or more insistently called to my attention than what was referred to as "the present low estate of religion at Harvard."² A good many of my correspondents also spoke with feeling about what they called "the neglected condition of the Divinity School." It is of these two things that I wish here to speak.

I am sure the case for neglect of this institution can and has been overstated, but were an outsider simply to glance at their physical facilities, their budgets, enrollments, sizes of faculties, and the like, it does seem irrefutable that for one reason or another more has been done for schools devoted to other of the great intellectual concerns of mankind — for medicine, law, and business, for example — than for the Divinity School. And it will surely, therefore, be encouraging to you, as it is to me, to know that there is at present a considerably quickened interest among members of

the governing boards, alumni, and others to correct this apparent imbalance.

Some important preliminary steps have already been taken, and other more considerable advances may be expected to follow in the future. . . . But now I want to talk rather about the other, the wider consideration, the alleged "present low estate of religion at Harvard" and of your relationship to this. I shall have to come to my point in rather a round-about way. . . .

[The] last participation by a President of the University in an exercise of the Divinity School was in 1909 . . . I . . . was curious to see what this presidential valedictory had been like, and so got hold of it and read it. It was the address President Eliot gave at the close of the Eleventh Session of the Harvard Summer School of Theology in July, 1909, an address entitled "The Religion of the Future." I do not know how familiar this is to you, but I shall need to refer to it to make one or two comments about our present situation and opportunity.

MEN OF GREAT FAITH

In the first place, President Eliot's address suggests at least one reply to those people who have been insisting on Harvard's neglect of religion. For if one were to define religion as he apparently did, it is abundantly clear that his University was not, never has been, and is not now, irreligious at all. On the contrary.

There is evidence for President Eliot's own deep personal faith, and its nobility, in every line of his address, and it is possible — indeed it seems to me probable — that this faith not only animated many of the people at work in the Uni-

versity in his time, but that it had done so for a long time both before and after, and that much of the University's present great stature is owed to it. For example, he said in 1909:

"The new religion will foster powerfully a virtue which is comparatively new in the world — the love of truth and the passion for seeking it. . . .

"The workman today, who gets cut or bruised by a rough or dirty instrument, goes to a surgeon, who applies an antiseptic dressing to the wound, and prevents the poisoning. That surgeon is one of the ministers of the new religion.

"When dwellers in a slum suffer the familiar evils caused by overcrowding, impure food, and cheerless labor, the modern true believers contend against the sources of such misery by providing public baths, playgrounds, wider and cleaner streets, better dwellings, and more effective schools — that is, they attack the sources of physical and moral evil."

The word "moral" is slipped in rather unexpectedly at the end here, and it may carry the argument a bit too far; but despite this, there can be no doubt that President Eliot was a sincere and fervent believer in a religion that placed its greatest reliance on increased knowledge and good works. And I suspect further, as I have said, that a similar faith was widely held by members of this University in the period before the first World War when it was probably closer to an earlier Christian conviction than it was later to be, and that it has been held by many ever since.

Judged by its fruits this faith has surely proved not inconsiderable, for it has manifestly released, or at least ex-

¹TUNING IN: ¶Dr. Pusey, an active member of the Episcopal Church, was installed as president of Harvard on October 13th. He had been president of Lawrence College, Appleton, Wis., since 1944. ¶Harvard, begun under auspices of 17th-century

Puritanism, gradually shed its ecclesiastical control, and took on an increasingly liberal coloring: in 1792 the first layman was chosen to the corporation; in 1805 a Unitarian taught theology; and in 1886 chapel attendance became optional.

pressed, a strong creative force that has been productive of much good both within the University and outside, and it seems to me beyond question, as I have said, that the present greatness of this University springs in no small measure from it. And yet I think it is no less true that by itself, this faith will no longer do.

We might quarrel endlessly over the relationship between humanitarianism and high religion. There would be no profit in this for us today. Let me then just state the following as a personal conviction, and go on: that though our predecessors in President Eliot's generation were unquestionably men of great faith, their faith will not do for us, if for no other reason, because events of the 20th century have made its easy optimism unpalatable.

For example, the passage about the passion for truth, quoted above, continued, "and the truth will progressively make men free; so that the coming generations will be freer, and therefore more productive and stronger than the preceding." We are not quite so sure about this as they were and it is this uncertainty itself which constitutes our present greatest problem.

SOMETHING LEFT OUT

It is not that we do not have faith, or at least want to have faith, but that certainty escapes us, and that all things have been brought into doubt, and that fearing to be victimized we are inclined not to believe at all. We simply are not the "true believers" of whom President Eliot spoke, and this suggests that his was not a religion for the future, but that something was left out of it which has now gone a long way toward vitiating his position, and which we must get hold of again in the midst of our present difficulties, if we are to get on.

For President Eliot the enemies to his true faith were churches, creeds, priests, anything supernatural, any concern for a life after death, anything that pro-

fessed to be sacramental. I suspect, for example — though I do not know this — that he would have considered the doctrine central to generations of believers, that Christ came into the world to save sinners, as so much twaddle. His was to be a "simple and rational faith" and there was to be no place in it for "metaphysical complexities or magical rites."

We may overlook the disparaging conjunction of unequal things in the last phrase, and observe simply that such things were not so easily to be gotten rid of: churches and creeds and metaphysical complexities persist, and we have need of them still. There has been ample time since 1909 to discover that you cannot get rid of things of this kind, or at least of the needs from which they spring, simply by turning your back on them or by pretending that they are not there.

This is where President Eliot may have been wrong, at least wrong for our time, for it has now become frighteningly clear that if you try to ignore metaphysical considerations — I would say consideration of ultimate things — or cover them up in bursts of energy, they will rise up in perverted and distorted forms to mock one's thus too-circumscribed efforts. Nor was it right to have assumed, as President Eliot did, that if only one could get rid of churches and creeds, one would by that act also get rid of the human failings which had in the first place produced the blemishes irritating to him. Churchmen are not the only men who can be guilty of failures of imagination, understanding, and charity.

President Eliot had a creed, whether he admitted to it or not. It is there implicit in every line of his address. But in our time most of us will find this an inadequate one. What this proves, I think, is that our need was not then and is not now to get rid of creeds, but rather to examine into them, and now again, more especially, to find an

adequate one for our time. We need to know, but we need also to believe, and what we want especially to do is to believe knowingly and to know with conviction.

ESCHEWING METAPHYSICS

President Eliot apparently would not, or could not, recognize that the old forms of Christianity which he was so ready to depreciate, and which, as they had been latterly abused, rightfully irritated him, had at one time been vehicles for holding and transmitting truth, that is, for communicating profound and relevant insights about the human situation, from one generation to another. And what he did not suspect was that, in getting rid of the forms, we ordinary citizens would also run the risk of getting rid of the insights, and that we would, in fact, then in surrendering to a new kind of blindness or idolatry, run the risk of cutting ourselves off from a whole, possibly even the most central, area of human experience. He was wrong, I think, in urging his generation to get rid of what he called "paganized Christianity" by eschewing metaphysics and by escaping into a formless empyrean of good will.

It would have been better to have exhorted them, rather, while keeping a firm grasp on the spiritual treasure that had been transmitted to them, to wrestle more vigorously toward a fresh understanding of "first things." At any rate it seems to me we must do this. For our need is not for a religion for the future but for religion now, for the vigorous and creative faith which Eliot and his generation had had in considerable measure spent its force, and in many areas, in many minds, a paralyzing disbelief has taken its place. A new effort of the human mind and heart and will is thus called for, and this, it seems to me, is where you — in this school and schools of this kind — come in. For, "if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

Out of our present great need a renewal must come. I do not mean to imply that we can lift ourselves by our own boot straps, but I am ready to insist that we can now study in areas too long neglected, can at least a little relax our wills and our zealotry, and can learn again to listen and to let ourselves be helped.

It has been my experience that when one inquires today about religious questions — at least outside professional circles — one is likely to be met with disinterest, ignorance, and apathy on the one hand, and too often, where interest does exist, with ignorance and fanati-

(Continued on page 20)

TUNING IN: ¶Charles William Eliot, 1834-1926, appears to have been the first layman and scientist to become president of Harvard — an office which he held from 1869-1909. His special fields were chemistry and mathematics. ¶In ancient

cosmology the **empyrean** was the highest of the heavenly spheres, thought of as composed of fire or a fiery substance. Hence its name: from Greek **en**, "in," and **pyr**, "fire." As used here, it is almost the equivalent of "utopian."

75 Years of Service

GOD has granted THE LIVING CHURCH 75 years in His service. During that time, according to our calculations, the magazine has come out like clockwork for a total of 3,913 weekly issues.* Since 52 times 75 equals only 3,900, the mathematically inclined reader will note that subscribers have benefited 13 times from the fact that each year contains one day more than 52 weeks and leap years contain an additional day—a total of 93 extra days.

The first issue was dated Saturday, November 2, 1878. Nowadays, the magazine carries a Sunday date to relate it more closely to the Sundays of the Church year. The actual anniversary, however, falls on All Souls' Day, November 2d—so a subscriber who has been with us from the beginning has two days' credit toward his next 53-week year!

A resemblance to clockwork is not the only quality to be desired in a magazine; yet the present-day staff of THE LIVING CHURCH inherits a tradition that may be in some measure exemplified by the fact that we have been taught to regard a year as, not 52 weeks, but 52 weeks plus one day. We have been schooled by past editors in the traditions of Dr. Leffingwell, Frederic Cook Morehouse, and Clifford Morehouse to regard small deviations from accuracy with the same distaste as big ones, to tell "the truth, the whole truth, and nothing but the truth" with God's help in recording the news, the work, and the thought of the Episcopal Church.

We are proud of what has been handed on to us, and shall strive to hand it on to those who serve THE LIVING CHURCH in the future. The thing for which we hope to be remembered is not, first of all,

that we helped put over some great Church program, nor that we expressed a point of view, nor even that we influenced a soul for good; but that, week by week, and every week, we provided the Church with a prompt, accurate, and complete record of its life without fear of the powerful or favor toward our friends.

It is an easy matter to tell the truth 80% of the time. The problem comes in the other 20% when someone has something to conceal. It is easy to get hold of 80% of the significant things that are going on in the Church. The job of digging up the other 20% is the thing that makes the trouble. While we do not dare to claim 100% for ourselves in any department, we must be content to be judged by our approximation to that goal.

THE present editor in his 18 month's service has so far outlasted only the brief regime of Drs. Harris and Fulton, who served for just six months. THE LIVING CHURCH survived the days when under Dr. Leffingwell its distinctly Catholic editorial policy was the voice of a minority in the Church—and a minority that aroused furious opposition. Under the Morehouse family, it saw and had a part in the rise of the Catholic movement to what is now virtually the dominant school of thought in the Church.

Today, the present editor looks upon a Church that knows that it is Catholic. To be sure, one can find in some nook or cranny a doughty layman who misconceives the Church's Catholicity as involving flirtation with Roman errors; one can also find an occasional elderly clergyman who is so liberal that he does not like the positive statements in the Creed; and the Church as a whole has not become so monolithic in its opinions and proposals and projects that schools of thought have ceased to be.

Nevertheless, the substantial deposit of Catholic Faith and Order which the Church has preserved from the beginning, even through days when many of its members did not seem to understand their own heritage, is now a treasured possession of Churchmen in general, not merely of those who regard themselves as part of a movement to defend and appreciate the Church's Catholicity.

THE LIVING CHURCH of today is, as it has been for 75 years, identified in editorial policy with the Catholic movement. It has never, however, considered itself the organ of a party, not even of a Catholic party. Its editors have labored to advance the best interests of the Church as a whole, being

*THE LIVING CHURCH's files of back numbers are substantially complete, except for numbers 2 to 27 of the first volume. Either one more issue was published than there were Saturdays during that period or an error in numbering was made, for the first number published under Dr. Leffingwell's editorship was published on the 27th Saturday and was numbered 28. Thereafter, weeks and numbers coincide until 1912, when two issues carried the same number. The volume is complete, though the printed number is one short. In 1940 the last issue of each month was converted into THE LAYMAN'S MAGAZINE which, under post-office regulations, could not be included in THE LIVING CHURCH's numbering, even though it was sent to each L. C. subscriber as his issue for the last week in the month. After 20 issues, THE LAYMAN'S MAGAZINE was merged with THE LIVING CHURCH. The figures given in the text are, accordingly, for THE LIVING CHURCH and THE LAYMAN'S MAGAZINE combined, and are arrived at by adding together the last number of each volume, with the correction noted.

Dr. Leffingwell, on the 10th anniversary of L. C., observes: "For ten years it has not failed to make its weekly visit to thousands of homes from Maine to California, going to the post-office regularly on Wednesday night," thus adding evidence that the 25 issues we do not have were in fact published. Wednesday or Thursday has generally remained the final deadline for mailing local copies, although mailing now begins on Monday to meet the demands of larger circulation and slower postal service. In the meantime, the weekly publication date appearing on the magazine has varied from Saturday to the following Wednesday, back to Monday, and finally to Sunday; but in 75 years, to the best of our knowledge, no week has gone by without the mailing of an issue of THE LIVING CHURCH—through wars, depressions, one strike, and one sudden closing of a printer's doors.

debted to no authority but that of the Church itself. From time to time, we have espoused positions and programs which the majority of Catholic-minded Churchmen have opposed, and each editor in his turn has been despaired of by his fellow-Catholics when he seemed to stray too far from the line of thought prevailing among them.

If, after a mere 18 months, the present editor begins to detect a difference in editorial policy from that of his predecessors, the difference is certainly not one of principle. In fact, we believe it to be a development of a trend in policy that has been going forward for years, a trend based upon a realistic assessment of the changing climate of Church, nation, and world.

Our support of coöperation and friendly discussions between the Episcopal Church and Churches of Protestant heritage is, of course, no new thing. Our wholehearted dedication to the authority of General Convention and the program of the Church is conducted by the Presiding Bishop and National Council has been axiomatic from the start. THE LIVING CHURCH is older than the National Council, and had a hand in bringing it to birth. The executive Presiding Bishopric is an even more recent development. The present editor was a member of the staff during the days under Clifford Morehouse. THE LIVING CHURCH helped to establish the nature and duties of this office and to convince the Church that it was needed.

The difference in policy, if there be one, would lie in a heightened awareness of the value to Church life of the schools of Church thought that disagree with us. We do not think that nowadays men of strongly Evangelical or Liberal outlook pose a serious threat to the Catholicity of the Church. In this confidence, we are able to regard objectively the positive contributions that they make to Church life; and, surveying the scene as a whole, we do not find one Churchman in a position of leadership whose ecclesiastical liabilities appear to us to exceed his assets. In this atmosphere of mutual (we trust) appreciation and acceptance, it is possible to criticize and argue, to oppose and disagree, in a friendly spirit and with a willingness, even an eagerness, to compromise.

A man, a nation, or a Church cannot compromise with those who are dedicated to its destruction. This would not be compromise but appeasement, an effort spurred by fear to avoid the joining of battle. We hope that we shall never be found compromising with the enemies of God and His Church. But compromise is of the essence of Christian charity when it is based on loving collaboration with those whose love for God and Christ and the Church enables them to see things we do not see and advance proposals that we do not understand.

The difference between Catholicism and sectarianism, in fact, is the recognition of the Catholic that

the Church must include men of many different backgrounds and many different states or lines of spiritual development. It is a strange quirk of history that has turned Romanism, which at the Reformation was defending a relatively broad and simple credal platform against the elaborate confessions of the sects, into a body of more sectarian outlook than the sects themselves.

A Catholic must, in all times and in all places, defend the faith the Church has taught him; but beyond this, he must hate barriers between himself and his fellowmen, and must always be on the alert to distinguish between the essentials in which unity is required and the non-essentials in which liberty ought to prevail. A "good" Catholic is not one who has an immoderate affection for the laws and customs of the past—a "rigorist"—but one who constantly relates those laws and customs to the will of God, the mission of Christ, and the work of the Holy Spirit today in terms of the broad objective of uniting all men to God and to each other.

Having set out to find a difference in editorial policy, we have not found it; this is only what we have learned from those who sat in the editor's chair before us.

We Are Small

AT THE age of 75, THE LIVING CHURCH is still in its infancy. We are a small enterprise in a big world. From time to time, as we survey our state, the words of Amos come to our lips: "Lord, how shall Jacob stand; for he is small?" Amos goes on to say that twice the Lord God stayed His hand from the punishment of Israel, because it was so small. The third time, however, the Lord measured Jacob with a plumb line and decreed the punishment of His people, not because they were small but because they were not true.

We hope that THE LIVING CHURCH will always fear the plumb line of the Lord more than it fears smallness. Nevertheless, we think that we are already large enough to be noticeable, like an infant; and, also like an infant, we are making our needs known to the Church and then expecting the Church to take care of them.

In response to our appeal for \$50,000 during 1953 to help THE LIVING CHURCH grow, we have received so far a total of \$12,227.80, plus current pledges of \$285.00—almost exactly one-quarter of the total amount requested. The money has been put to work promptly, and our circulation now stands at the comparatively respectable level of 18,000 or more copies per week. Compared to the low point of about 6,500 during the depression years, this is a very encouraging figure.

The total we are requesting over a five-year period for our Development Program is \$250,000. This sum

(Continued on page 18)

Diamond and Silver

The Story of *The Living Church* So Far



DR. LEFFINGWELL
In the beginning . . .

On November 2d *THE LIVING CHURCH* will be 75 years old. As it observes this diamond anniversary, it is the only periodical of the Episcopal Church published every week in the year. Date of the first issue was November 2, 1878.

The paper began with the subscription list of *The Province* [of Illinois], formerly *The Diocese*, which had been published in Knoxville, Ill., for the Illinois dioceses by the late Rev. Charles W. Leffingwell, D.D.

The first editors of *THE LIVING CHURCH* were the Rev. Samuel S. Harris, D.D., rector of St. James' Church, Chicago, and the Rev. John Fulton, D.D., rector of St. Paul's Church, Milwaukee. Publication office was in Chicago. The announced non-partisan intention of the paper did not prevent rather frequent hits at "ritualists" — then the popular indoor sport of the Church.

This regime lasted only six months. The two city rectors, even with the assistance of the Rev. George F. Cushman, D.D., rector of St. Stephen's Church, Chicago, as "associate editor," evidently found the extra load too much for their already heavy schedules. Appealing to Dr. Leffingwell, who was rector of St. Mary's School, Knoxville, Ill., they returned the paper to him, and he became owner and editor, continuing the publication office in Chicago. (Dr. Leffingwell's receipt of purchase of *THE LIVING CHURCH* for \$80, dated April 29, 1879, is one of the treasured documents in the possession of the magazine.)

Under Dr. Leffingwell's editorship, which lasted 21 years, the paper became widely known and was less and less a Western or sectional organ. Its churchmanship, too, became rather more robust than it had been at the outset.

At the turn of the century *THE LIVING CHURCH* was bought by the Young Churchman Co. — later the Morehouse Publishing Company, and still later, as at present, the Morehouse-Gorham Company. The issue of February 3, 1900, was the first to be issued from the new office in Milwaukee, and under the editorship of Frederic C. Morehouse, who continued as editor until his death in 1932.

Not least of Mr. Morehouse's accomplishments, both as editor of *THE LIVING CHURCH* and as a leading layman



FREDERIC C. MOREHOUSE
A Foundation . . .

of his time, was the part he played, with the late Bishop Webb of Milwaukee and with Bishop Ivins, then coadjutor of Milwaukee — now retired, — in the incorporation of *THE CHURCH LITERATURE FOUNDATION* which, by a curious about-turn of fortune, today publishes *THE LIVING CHURCH*. (Bishop Ivins is now president of the Foundation.)

Upon Frederic C. Morehouse's death, his son, Clifford P. Morehouse, who had since 1926 been managing editor of the magazine, succeeded his father as editor. Under Clifford Morehouse's regime, the paper took on a more modern format and saw a marked increase in circulation. The Morehouse Publishing Company, for several years located in

Milwaukee, became the Morehouse-Gorham Company, and moved to New York. *THE LIVING CHURCH*, however, remained in Milwaukee, with Mr. Morehouse as editor.

One experiment tried in Mr. Morehouse's time was the combining of *THE LIVING CHURCH* with a new venture, *The Layman's Magazine* — which latter took the form of one issue of *THE LIVING CHURCH* each month slanted to lay persons but still an integral part of *THE LIVING CHURCH*. The experiment itself was eventually discontinued, but it provided a powerful boost for *THE LIVING CHURCH*, both in increased circulation and improved appearance.

When Mr. Morehouse returned from World War II, where he had served with the Marines, and went into the book publishing department of Morehouse-Gorham, he continued to direct the editorial policy of *THE LIVING CHURCH* from New York, writing most of the editorials himself. Peter Day, managing editor since 1935 (who had also served as acting editor during Mr. Morehouse's absence in the war), became executive editor, in charge of *THE LIVING CHURCH* office in Milwaukee.

Mr. Morehouse resigned the editorship of the magazine in 1952 to devote his entire time to Morehouse-Gorham Co. *THE LIVING CHURCH* ceased to be published by Morehouse-Gorham, and Peter Day became the fifth editor-in-chief, as of May 1st that year.

THE LIVING CHURCH is now published by *THE CHURCH LITERATURE FOUNDATION* which, incorporated in 1928, is thus keeping its silver anniversary this year. With Mr. Day as editor, *THE LIVING CHURCH*'s editorial office continues to be in Milwaukee, in which city, with a present circulation of some 18,000, it is also printed, bound, and mailed to all parts of the United States and to many foreign countries.



Blackstone Studios
CLIFFORD MOREHOUSE
For a powerful boost.

The Living Church

Comfort for Crabs

BISHOP CARRUTHERS of South Carolina is a writer that, so far as this editor is concerned, has been hiding his light under a bushel; but that may be because this editor does not read *Farm and Ranch-Southern Agriculturist*, to which Bishop Carruthers has for the past 10 years contributed each month "a 500-word column on some aspect of the Christian religion."

This material is the main source of *Sparks of Fire and Other Thoughts about Things That Matter*, by Thomas N. Carruthers, which consists of over 60 short chapters, arranged under eight headings, on a wide diversity of topics related to religion—e.g., why go to church? what is success? peace of mind, secrets of effective prayer, lessons of thanksgiving, the fear of nicknames, begin where you are, etc. (Morehouse-Gorham. \$3).

Bishop Carruthers carries out his purpose, which is to deal with religion at an elementary level, superbly, and, while he has "necessarily avoided subjects of a sectarian character," and has "tried to write on the great fundamentals of Christianity," he does, here and there, get in a word for the Church (e.g., on the value of the "early service").

Perhaps the chief weakness of the book is that it gives the impression the Kingdom of God comes by human effort. No doubt the bishop, if writing at greater length, would qualify this. Yet, when one reads that "the Kingdom of God is not going to drop suddenly out of the sky. . .," he seems to recall New Testament passages indicating that this is exactly how it will come!

Nonetheless, the book can be wholeheartedly recommended. It is well written, forceful, and winsome. And the bishop's sermon illustrations are tops.

MILLCENT J. TAYLOR is the daughter of Frederick W. Taylor, Bishop of Quincy, 1901-1903, and is a graduate of Kemper Hall, Kenosha, Wis. Her recently published *Treasure for Free Men* is subtitled "Highlights of the History of the Bible" (Harpers. Pp. 88. \$1.50).

The book is divided into two parts. Part I traces the history of the English Bible from Wycliffe to the Revised Standard Version. Part II deals with various and sundry matters regarding the publication and dissemination of the Scriptures—the work of Bible societies, collectors and collections of Bibles, aids to the study of Scripture, etc. A bibliography for further reading is provided.

The book has the merits and the defects of material originally written for the daily paper, and this taking into consideration the high journalistic standard of the *Christian Science Monitor*, in which the chapters appeared serially. Perhaps the more valuable part is the second, which contains information not readily accessible elsewhere, and in which Miss Taylor's anti-ecclesiastical bias is less pronounced.

It is interesting to note that the Jamestown colonists "apparently used the Geneva Bible." The suggestions on how to put on a local Bible exhibit should be helpful to parishes and communities wishing to undertake such a project.

YES, the first issue of THE LIVING CHURCH (dated November 2, 1978) had a book page. In fact, it gave more than a page and a half of its 24 pages to reviews, the section being headed "Our Book Table."

Here are some of the 11 titles reviewed in this first issue: *The Natural History of Atheism*, by John Stuart Blackie, Professor of Greek in the University of Edinburgh; *Sermons*, by the Rev. Phillips Brooks, rector of Trinity Church, Boston [he was not consecrated bishop until 1891]; *Chapters of Early English Church History*, by William Bright, D.D., Regius Professor of Ecclesiastical History and Canon of Christ Church, Oxford; *Hours With Men and*

Books, by William Mathews; *Pocket Manual of Rules of Order*, by Major Henry M. Roberts; *All Around the House*, or, How to Make Home Happy, by Mrs. H. W. Beecher.

The anonymous reviewer characterizes the last mentioned as an "excellent little book," and adds:

"The masculine home folks will be thankful for the hundred or so of pages of cookery recipes which she has given, and which (we doubt not) are excellent.

"Even the creatures to be digested are not forgotten in the benevolence of the author. To crabs, for example, it will be a comfort to know that henceforth they may be 'dressed cold,' instead of being boiled in the present barbarous fashion!"

Books Received

THE CHURCH AND MENTAL HEALTH. Edited by Paul E. Maves.† Scribners. Pp. xiv, 303. \$4.

SERMONS PREACHED AT HARVARD. By Willard L. Sperry. Pp. 188. Harpers. \$2.

CHINA'S NEW CREATIVE AGE. By Hewlett Johnson, Dean of Canterbury. With drawings and maps by Nowell Johnson. New York: International Publishers. Pp. 192. \$2.50.

TERTULLIAN'S TRACT ON THE PRAYER. The Latin text with critical notes, an English translation, an introduction, and explanatory observations. By Ernest Evans. SPCK.* Pp. xx, 69. 12/6.

†Anglicans Reuel L. Howe and Cyril C. Richardson are among contributors.

*Agents in America: Macmillan.

Personalizing Missions

By MARION V. LIGHTBOURN

SHERIDAN MILLS is an Arapaho Indian. Adopted by an army officer and his wife and reared in the East, he returns, in 1886, to Wyoming territory as a missionary to Indians he barely remembers. He is lonely and not accepted fully either by Indians or by whites, but works on, as a person and a priest, having a job to do which is independent of race and both helped and complicated by it.

Such is the story Helen Butler tells in *A Stone Upon His Shoulder*, which presents a vivid picture of the Indians lost between two worlds and of the neglect and stupidity of the government in handling the problem of the adjustment of two tribes which had been enemies (Westminster Press. Pp. 272. \$3.75).

Interwoven with this is Sheridan's spiritual conflict: the desire for revenge against the Indian whom, as a small child, he had seen murder his father—a picture which recurs in his dreams. There is also a love story—with a well to do white girl whom he had met at the house of his bishop—which runs smoothly enough so far as the two involved are concerned, but which is opposed by their friends.

Here is a picture of the missions struggling with the many problems of the Indians, and an Indian who is simply an American struggling with them. It is a good story, which might personalize the missionary work of the Church a bit. We still have missions among the Arapaho Indians.

SO. VIRGINIA — *The Jamestown Churchman*, diocesan publication of Southern Virginia, has a new and attractive format. It has been enlarged, carries several pictures, and is edited by the Rev. John A. Winslow, rector of St. Paul's, Suffolk.

SOUTHERN OHIO — The Old Barn conference of the diocese of Southern Ohio this year attracted a total enrollment of about 300 laymen from 63 parishes and missions, the largest attendance in the 30-year history of "the Barn."

The conference usually meets in two parts, the first two days for laymen and the second two days for the clergy.

Mr. Willard A. Pleuthner, a vice-president of Batten, Barton, Durstine, and Osborn of New York, and the author of *Building up Your Congregation* and *More Power to Your Church*, described for the laymen the various ways a parish's program could be enhanced by the proper kind of public relations and listed ways that a layman could take his religion into his business.

The effect of Communism on the Chi-

nese Christians was discussed by both the Rev. Dr. Alfred Starratt, chaplain of Kenyon College, a former professor in China, and the Rt. Rev. Y. Y. Tsu, former executive secretary of the Holy Catholic Church of China. Both said that the only hope that China has rests in the power and loyalty of the Chinese Church.

WESTERN NEW YORK — *Coöperation is a two-way street*, and the Church School Leaders' Group of the diocese of Western New York is endeavoring to make the 21st year prove how rewarding this spirit can be through new arrangements with the Council of Churches of Buffalo and Erie County.

The group's theme for this year is "Expanding Stewardship through Teaching" and will further the development of its aim, "to seek and impart counsel, to teach and learn comparative methods, and to reach and hold a maximum standing in Church school work."

The opening meeting was scheduled to be held at Trinity Church, Buffalo, N. Y., along with a round table dis-

cussion by four prominent laymen of the diocese.

The Rev. William H. Tempest, director of Religious Education with the Council of Churches, planned to present the interchurch teaching program of the Council.

OREGON — One of the earliest missions of the Oregon-Washington territory, Christ Church, St. Helens, celebrated its 100th anniversary with a parish dinner on St. Michael's and All Angels' Day. The first Episcopal service was held at St. Helens on April 28, 1853. Bishop Dagwell delivered the address of the evening.

The Rev. William L. Blaker, is the vicar of Christ Church.

EAST CAROLINA — Formal opening of the new diocesan house of East Carolina took place recently, and the building was adjudged to be the stateliest and most beautiful edifice in the city of Wilmington, N. C. It was a gift of Mrs. Walter Marvin and Dr. David Reid Murchison of Wilmington.

We Are Small

(Continued from page 15)

of money is not, in Church affairs, associated with smallness. The fact is that we in THE LIVING CHURCH office have something of a sense of destiny about your Church magazine and ours, a conviction that God has placed in your hands and ours a tool to do a work that is not small. This conviction is shared, and has been acted upon, by the many readers whose gifts make up the \$12,500 total. Their generous help has made our 75th year one of definite progress, even though on a small scale, to meet the great stirring of religious earnestness that has swept over our country.

Hardly a week goes by that someone engaged in secular employment does not get in touch with us about a job. Some of the applicants know very little about THE LIVING CHURCH, but they all know something about God and want to work for Him and His Church. Religious books are often best-sellers nowadays. A religious movie is a smash hit at the box office—the life of Martin Luther. Religious popular songs are in demand in juke boxes.

The editor is almost blissfully happy in the staff associated with him in publishing THE LIVING CHURCH. We hardly ever have an opening for those who want to pitch in and help. And yet we are impatient to push forward to the level of effective Church service that would be possible if the magazine were really adequately capitalized. We are long on opportunity, long on confidence, short on funds.

Episcopalians care more about their Church these days. We think that almost every active Churchman needs and wants to see the whole picture of Church life at home and abroad, to keep in touch with trends in Christian thought, to make use of the experience of others in deepening his own spiritual life and in understanding the unfolding of God's purpose in human affairs. One man not long ago wrote to tell us that THE LIVING CHURCH has saved his faith in the Episcopal Church; some years ago, another wrote us that the magazine had kept him from suicide. While such episodes make us feel that they alone would justify the whole enterprise, it is the week-in, week-out knitting together of the fellowship of the Church that is our main function. And this necessary task can no longer be conducted merely among the clergy and a handful of dedicated laymen. Today the Episcopal Church is everybody's Church, and a weekly record of its news, its work, and its thought is interesting and important to many thousands of laypeople.

Producing this record according to the highest journalistic and spiritual standards and circulating it throughout the whole Church is our job. And, since it is no longer a small job, it can no longer be done in a small way.

Though we shall make no further general appeal in 1953, we hope that our Development Fund will be kept in mind as an important Church object for year-end giving. And we are confident that as awareness of the proportions and urgency of the need spreads through the Church the total five-year objective of \$250,000 will be achieved.

SEMINARIES

Rev. Dr. Massey Shepherd Will Leave ETS

The Rev. Dr. Massey H. Shepherd, who has been professor of Church history at the Episcopal Theological School, Cambridge, Mass., since 1940, will join the faculty of the Church Divinity School of the Pacific in September, 1954. The Rev. Dr. Shepherd will be professor of liturgics and will offer courses in the field of Church history.

The Rev. Dr. Shepherd, who is 38 years old, is the author of a number of books, including *The Living Liturgy*, *Munera Studiosa*, and the *Oxford American Prayer Book Commentary* (1950). He has been a member of the Standing Liturgical Commission of the Church since 1947.

A native of Wilmington, N. C., the Rev. Dr. Shepherd was graduated from the University of South Carolina and received the degree of doctor of philosophy from the University of Chicago in 1937. The honorary degree of doctor of sacred theology was conferred upon him by the Berkeley Divinity School in 1951.

Up to Full Student Strength

This marks the first year that the Episcopal Theological Seminary of the Southwest, Austin, Texas, has had a full three-year course in operation. The student body, representing 12 dioceses, consists of seven seniors, ten middlers, 15 juniors, and three special students.

Three additions to the faculty and staff have been announced; they are: the Rev. Hans Frei, Associate Professor of Theology; the Rev. Merrill Proudfoot, instructor in Greek and Greek New Testament, and Mr. Frederick Chenery, full-time librarian.

The Board of Trustees is working with architects, planning a seminary building program on a five-acre tract of land given to the seminary last year by Dr. and Mrs. Ernest J. Villavaso and Dr. Frederic Duncalf of Austin. The proposed buildings will cost approximately \$1,000,000.

ACU CYCLE OF PRAYER

November

1. St. Barnabas', Omaha, Nebr.
2. Holy Apostles', Brooklyn.
All Souls', Port Jefferson, N. Y.
St. Paul's, Norwalk, Conn.
3. Immanuel, Racine, Wis.
4. St. Matthew's, Gold Beach, Ore.
5. Grace, Chillicothe, Mo.
7. St. James', Griggsville, Ill.
All Saints', Los Angeles.

Fund Drive

The fact that the student body has increased by 300% during the past 10 years and the fact that the faculty has doubled in number are among the reasons for the \$300,000 building campaign that is being undertaken by Seabury-Western Theological Seminary.

Mr. Henry M. Huxley, trustee and former treasurer of the seminary, is chairman of the campaign, which will include a general gifts drive in December and January, and a spring appeal to parishes.

An addition to Wheeler Hall (the main administration, classroom, and library building) is the primary objective of the campaign. The balance of the funds will be used to purchase and remodel a residence for the housing of 20 students; remodel the Horlick Refectory; buy and remodel housing for four faculty families.

CHURCH SCHOOLS

Capacity Turnout

Changing from the traditional Sunday school to a daily church school that meets from 8 to 8:45 a.m. at the Church of the Ascension, Chicago, has resulted

in capacity enrolment, according to the rector, the Rev. Albert W. Hillestad.

Classes are held daily Monday through Friday for children from the second through the eighth grade and are dismissed in time for the children to get to neighboring public schools.

Mondays, Thursdays, and Fridays are devoted to crafts, worship, and instruction in Christian doctrine. Tuesdays are devoted to music, worship, and instruction on the Eucharist. On Wednesdays there is a celebration of the Holy Communion and then breakfast.

To introduce the project, the parish conducted a vacation school the last week of August. This school had an enrolment of 58, of which 45 came from non-church families of the community. All but three of the 45 have enrolled for the year.

YOUNG PEOPLE

New Presidents

Pi Alpha Fraternity and Tau Delta Alpha Sorority, first and only national Greek letter societies of the Episcopal Church, have three new honorary presidents: Bishops Bloy of Los Angeles, Bowen of Colorado, Harris of Liberia.

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Men of Faith

(Continued from page 12)

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Personal religion, and understanding of, and participation in, the work of the Church, could apparently in many earlier generations be taken for granted. Latterly they have tended to ebb away in the all but universal adoration of the State, and in almost idolatrous preoccupation with the secular order, the accumulation of knowledge, and with good works. There is not, and cannot be, a quarrel with any of these things in themselves, but only with the notion that they are independently sufficient goods. And it is because they have been tried and the people are still not fed, that you especially are now presented with an immense new and most difficult responsibility.

There is an almost desperate urgency for this and for other schools of religion now vigorously to do something fresh and convincing to meet the present need. It is leadership in religious knowledge, and even more, in religious experience—not increased industrial might, not more research facilities, certainly not things by themselves—of which we now have a most gaping need. And it is because of this that you who have chosen to study religion and to give your lives to the ministry stand again where many times before your illustrious predecessors have stood in the very center of the fight. . . .

Harvard was begun at least in part, as you know, because our earliest predecessors were afraid lest they leave an illiterate ministry behind them. Certainly no one is going, or ever intended, to argue for an illiterate ministry; but if we think as Eliot did of all who do the world's work as ministers, regardless of what they know or care for God, perhaps that is what we have been getting. Our more immediate predecessors were inclined to think you can serve God through many careers other than that of the formal ministry. In this they were completely right. But it does not necessarily follow that in these other careers, any more than in the formal ministry itself, one necessarily serves God. We need to know what we are doing and how best to do it. . . .

It is my very sincere hope therefore that theological studies can here be given a fresh impetus and a new life within this University. It is to be hoped, too, that such an augmented effort in this

direction will result in more able and dedicated young men coming into the ministry behind you, and that a changing climate of opinion will then make it possible for you who have chosen this path to lead fully significant and effective lives in a new and more Christian society.

Theology should not be thought of as a minor intellectual exercise among other intellectual exercises—certainly not only this. It is expected to carry an answer to our deepest hungers and need. You are here to grow in the knowledge, but also the love of God, and you should leave these halls with a will steadfastly to help others to do the same.

I do not wish to argue that there is any Christian truth different from truth itself. But it is necessary to recognize that truth can be lost in a formless and uninformed faith, and that we can no longer get along in the face of our present great needs with such. The University must always serve truth, but we must make a fresh effort and learn again to do this more fully.

Eliot's insight did not encompass the whole of it; another man's will not either, but we must go on trying, freshly and creatively, in humility and in love, and with all the allies we can find. . . .



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DEATHS

Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."

James L. Craig, Priest

The Rev. James Louis Craig, retired, died September 30th at St. Luke's Hospital, Denver, Colo. He was 86 years of age. Educated at Hobart and The General Theological Seminary, Mr. Craig was ordained deacon and priest in 1897. He served his entire active ministry as missionary and in only three places: St. Mark's Church, Casper, Wyo., St. Mark's Church, Anaconda, Mont., and Emmanuel Church, Miles City, Mont. After his retirement he served St. James' Mission, Deer Lodge, Mont., and since 1941 has been engaged in supply work. Mr. Craig is survived by his widow, Mrs. Bertha Mills Craig.

Rowland K. Gimson, Priest

The Rev. Rowland K. Gimson, former rector of the Church of the Messiah, Rensselaer, N. Y., and former canon of the Cathedral of All Saints, Albany, died in Albany on September 5th at the age of 77. He had retired in 1947. Other churches which he served were Coytesville and Newark, N. J., and Blue Ridge Summit, Pa. He was a native of Troy, N. Y.

Henrietta S. Dickey

Miss Henrietta Sadtler Dickey, 80, prominent Churchwoman, died on August 29th in Buena Vista Spring, Pa. Born in Baltimore, daughter of the late Charles E. and Elizabeth Dickey, she was a pioneer and benefactress in building the Episcopal Parish House at Blue Ridge Summit, Pa., which has served as a community center for close to half a century. Miss Dickey was active in all phases of the work of the Church of the Transfiguration, Blue Ridge Summit, and a member of the vestry for many years. At one time she was the only woman senior warden of an organized parish in the diocese of Harrisburg. Her interests were not only in Church work but in every civic movement for the benefit of these communities.

Miss Dickey left \$10,000 to Calvary Chapel, Beartown; \$5,000 to the Church of the Transfiguration, Blue Ridge Summit; \$1,000 to St. Mary's Church, Waynesboro; and \$5,000 to St. Michael and All Angels' Church, Baltimore, where she was formerly a communicant. Miss Dickey had previously given her estate at Buena Vista Spring, Pa., to Pi Alpha Fraternity and Tau Delta Alpha Sorority, first and only national Greek letter societies of the Episcopal Church. This property has been used for clergy conferences and retreats.

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